THE Reconstructionist

lume XII | February 22, 1946 | Adar I 21, 5706 | No. 1

EDITORIALS
- *No Ceilings on Expenditures for Spiritual Aims*
- *Herzl's Judenstaat, After Fifty Years*
- *UNO and the Prospect for World Peace*

RELIGION AND RELIGIONS
By Max Wiener

WHAT IS A CONGREGATION?
By S. H. Markowitz

THOU WORM JACOB
By David Polish

REALITIES AND VALUES

CORRESPONDENCE

Dedicated to the advancement of Judaism as a religious civilization, to the upbuilding of Israel's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

is published bi-weekly for twenty consecutive issues, starting in October, by the Jewish Reconstructionist Foundation, Inc., 15 West 86th Street, New York 24, N. Y. Subscription $2.00 per year; 10c per copy; foreign 25c extra; membership in the Foundation, $5.00 per year, including subscription to *The Reconstructionist*. Reentered as second class matter October 3, 1935, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

EDITORIAL BOARD

Chairman: **Mordecai M. Kaplan**

Associate Chairman: **Ira Eisenstein**

Managing Editor: **Eugene Kohn**

Associate Editors: **Israel S. Chipkin, Jack J. Cohen, Nathan E. Cohen, Samuel Dinin, Judith K. Eisenstein, Theodore Friedman, Solomon Goldman, Jacob S. Golub, Emanuel Green, Bernard Heller, Philip Houtz, Samuel C. Kohs, Milton R. Konvitz, Myer S. Kripke, Milton Steinberg, Bernard Weinryb, Max Wiener.**

Contributing Editors: **Michael Alper, Natha A. Barack, Merton M. Berman, Philip S. Ber stein, Asher Block, Samuel M. Blumenfel Ben-Zion Bokser, William J. Boxerman, Mortim J. Cohen, Lawrence W. Crohn, Miriam R. Ephrai Harry Essrig, Emanuel Gamoran, Judah Goldin, Robert Gordis, Louis M. Levitsky, The dore N. Lewis, Joshua Loth Liebman, Dav Polish, Edward T. Sandrow, Joshua Trachte berg, Leo Trepp, Max Weine, Jacob J. Weinstei**

Secretary: **Hannah L. Goldberg**

AMONG OUR CONTRIBUTORS

S. H. MARKOWITZ is rabbi of Temp Emanu-El, San Bernardino, Calif.

DAVID POLISH is rabbi of Temple Isra Waterbury, Conn., and a contributing edit of *The Reconstructionist.*

We are happy to call to your attention
a brochure written in Yiddish by the noted Yiddish writer

S. NIGER

entitled

"OUR RIGHT TO HAVE DOUBTS"

The brochure contains valuable articles on the Reconstructionist viewpoint.

Copies at twenty-five cents per copy
can be obtained from
THE ZUKUNFT, 425 Lafayette Street, New York 3, N. Y.

HAVE YOU RESERVED THE DATE?

MARCH 10th, SUNDAY AFTERNOON AND EVENING
for the
CONFERENCE OF CHAPLAINS AND VETERANS
at 15 West 86th Street, New York City.

The subject to be discussed is:

"THE JEWISH VETERAN IN THE POST-WAR WORLD"

Chaplains and veterans will lead the discussion.

OPEN TO THE PUBLIC.

For further information write or telephone

THE JEWISH RECONSTRUCTIONIST FOUNDATION, Inc.
15 West 86th Street, New York 24, N. Y.
TR. 4-4462 SC. 4-7000

THE

Reconstructionist

olume XII February 22, 1946 Adar I 21, 5706 No. 1

DITORIALS

O CEILING ON EXPENDITURES OR SPIRITUAL AIMS

THE decision arrived at by the assembled throng hich attended the United Jewish ppeal convention in Atlantic City, to aise the sum of $100,000,000 for Jewish elief and rehabilitation, testifies to the ontinued spirit of philanthropy which as animated American Jewry for the ast generation. The decision to raise this nprecedented amount of money, arises, f course, from the unprecedented char- cter of the situation which must be dealt ith, and reflects at the same time the nprecedented generosity of American ewry.

All credit should be given to the men nd women who participated in this de- ision. But, those of us who are deeply oncerned with the future of Judaism in merica and throughout the world have eason to be troubled at this time by he corollary decision made by the United ewish Appeal when it was determined o raise this large sum of money. t was felt by the leaders of the UJA hat, in the year 1946, relief and re- abilitation must take precedence over ll other considerations, and in the light f that circumstance, it was agreed that o other organization or cause should ex- pand its budget beyond that of 1945. It is against this secondary decision that we want to protest. It is not easy to formulate this protest, because almost anything one might say might be misinterpreted. It is all too easy these days to accuse anyone of callousness, who wishes to call attention to those causes and institutions which carry on quietly and persistently the task of preserving Judaism and insuring Jewish survival.

We, therefore, want to say at the outset that we are as deeply concerned about the critical welfare of our fellow-Jews as anyone else. As a matter of fact, we are prepared to say that American Jewry ought, at this time, to raise more than $100,000,000 for the United Jewish Appeal. The need is so great that two or three hundred million dollars might not adequately deal with the situation. But we feel that it is definitely injurious to the future of Judaism throughout the world for American Jewry, the last surviving, wealthy and powerful Jewry, to set a ceiling on its capacities to maintain the institutions which care for the culture and spiritual life of the Jews.

We are all painfully aware of the fact that Europe, which was the spiritual center of world Jewry, is now prostrate, and that the academies and schools which produced the scholars and the rabbis, the teachers and the educated laity are no

more. For over a generation American Jewry has depended upon European-trained men and women to lead the people. We can no longer depend upon that source of our leadership. And particularly at this time it is absolutely essential that we develop the educational and spiritual institutions which will insure inspired leadership in the years to come.

Only a short-sighted view of the total situation would dictate that we must concentrate all our effort upon the immediate problem. When there is no vision, the people perish, and there is grave danger that the Jewish people's spiritual life may perish. To forestall such an eventuality, we must cultivate the vision which would dictate that now, of all times, we must make sure that our Jewish educational institutions strike deep root in the American soil. A future generation of Jewry throughout the world will not thank us, if we lose this opportunity to insure a powerful Jewry in America. Word has come to us from all parts of the world that Jewries are pleading for leadership, for teachers and rabbis and social workers. Those who are close to the scene in this country know only too well to what extent we are now without the necessary manpower to carry on. Positions of first rank are going begging —there are no people to fill them. This is not to speak of the steady and ever-increasing demand for Jewish leadership from South and Central America and from the European countries which have lost their spiritual and intellectual leaders. It will be a long time before Palestine can provide such leadership for the Jewry of the world.

Even with regard to Palestine there seems to be considerable confusion. Those who are interested in the cultural institutions of Eretz Yisrael find, to their astonishment, that they meet with resistance on the part of the leaders of the United Palestine Appeal who feel t any funds directed toward cultural ir tutions are monies diverted from a b need. This, too, indicates a short-sigh view of the entire problem. Palestine be and must be a refuge for the ho less, but Palestine will not become t home in the true sense of the word un the settlement and the industries are companied by the language, the lit ture, the spiritual heritage and crea effort of Judaism. These only the tural institutions can contribute. We h good reason to believe that, in the y to come, the Jews will have to un stand that the cultural institutions Palestine must constitute the third g national fund, together with the K Kayemet and the Keren Hayesod.

It is of paramount importance the leaders of the Federations and W fare Funds throughout the cou should consider these aspects of the p lem. And, if they find that considera additional efforts may be required to pand the cultural institutions both this country and of Palestine, those ad efforts must be exerted. The UJA wil defeating its own purpose, if it serve stifle the needed expansion of t causes in Jewry which account for ethical and spiritual life.

HERZL'S JUDENSTAAT, AFTER FIFTY YEARS

IN evaluating a work ha century after its publ tion, one must concentrate on the m ideas rather than dwell on details. holds true of Herzl's *Judenstaat*, w was published fifty years ago. Whe the details of Herzl's plans were ever into practice or have proved unsatis tory is irrelevant. One may point out instance, that Herzl's design for a ish flag, white with seven gold stars,

ndoned by the Zionist movement, or t his disbelief in the rebirth of He- w and his conception of a country state in which "every man can pre- ve the language in which his thoughts at home" without a common tongue, ve proved erroneous. All this impairs value of Herzl's *Judenstaat* but htly, if at all.

Herzl's main idea is clearly set forth the introduction to the *Judenstaat*; the t of the book is devoted to a discus- n of the means for realizing that idea. ie value of the *Judenstaat* lies in Herzl's ar grasp of the Jewish situation and of e way to solve the Jewish question. His alysis of the growth of anti-Semitism as true for our generation as for his n. Herzl saw that economic compe- ion between Jewish and non-Jewish ban classes was sharpening anti-Semitic eling and leading to discrimination ainst Jews, that public attacks on Jews, scrimination and exclusion were on the crease; that, though the methods of rsecution differed from country to untry and from one social group to an- her, the essential problem was every- here the same; and that the solution lay exodus, in gathering the Jews together nd concentrating them in a land of their wn, under their own autonomous gov- rnment. The driving force of the great ndertaking was to be the Jewish tragedy, chnology would provide the means, and olitical principle secure the foundation.

Neither Herzl's analysis of the Jewish uestion nor his proposal for its "solu- on" was new. The idea of restoring the ewish state may be found not only in ewish prayers, in the Messianic move- ents, and in other nationalistic mani- stations of the "pre-Zionist" period, but lso in statements by non-Jews during ie eighteenth and nineteenth centuries. erzl himself, in his opening sentence, ys: "The idea which I have developed in this pamphlet is a very old one." His analysis of anti-Semitism was not entirely new, nor his disbelief in the so-called enlightenment and liberalism of his day. Even his demands for mass emigration and "auto-emancipation" were not original. Herzl had predecessors in Pinsker and others, although he was barely acquainted with their writings.

Herzl himself had outlined his ideas before he wrote the *Judenstaat*. When he appeared before Baron de Hirsch, the initiator of Jewish settlement in Argentina, to ask him to head the movement for solving the Jewish problem by mass-emigration, he outlined this thesis as it later appeared in that book. He suggested that the Jews be addressed in these words: "You must forever tremble at the thought that you are deprived of your rights and stripped of your possessions. You will be insulted if you walk in the street. If you are poor you suffer doubly. If you are rich you must conceal the fact. The situation will not change for the better, but rather for the worse. . . . There is only one way out—into the Promised Land."

Political leadership with a political center were for Herzl the means of solving the Jewish question. He interprets Jewish history along these lines:

"Throughout the two thousand years of our dispersion we have lacked unified political leadership. I consider this our greatest misfortune. If we only had a unified political leadership . . . we could initiate the solution of the Jewish question."

These ideas—that a Jewish question exists which can only be solved by political means and through a political center—were born during his endeavors to secure practical results and were further developed in the *Judenstaat*. They became the beginnings of a movement and proved to be more than a utopian dream

(Herzl guards himself against treating the *Judenstaat* as a utopia). During the lifetime of the succeeding generation, his ideas began to be realized. The Balfour Declaration, the conception of a Jewish National Home, immigration into Palestine in the inter-war years, the sacrifices of the *halutzim* and the creation of a "Jewish Agency," which is, to a certain extent, patterned after his "Society of Jews," were inspired by Herzl's vision. Also, a great part of his "negative" analysis turned out to be true. Hitler and the Nazis proved that Herzl was right in seeing in modern anti-Semitism the struggle of the middle class against the Jews, and in warning that the situation would grow worse and that "we are certain to suffer very severely in the struggle between classes."

In evaluating Herzl's vision today, fifty years after the publication of his little book, one must take note of these "prophetic" conceptions. One should, moreover, not forget another point in Herzl's *Judenstaat* which is frequently overlooked. Herzl, like Ahad Ha-Am, drew our attention to the fact that, in the diaspora, the Jews' own views about themselves are influenced by anti-Semites. In the beginning of his introduction he points out that "even Jews faithfully repeat the cry of anti-Semites" and warns against "unjust accusations" which may "weaken our self-knowledge." This warning against adopting anti-Jewish conceptions about Jews is assuredly as timely today as it was fifty years ago.

UNO AND THE PROSPECT FOR WORLD PEACE

THE United Nations Organization is taking shape and has begun functioning. On its success or failure depends the destiny of the whole of mankind. How does it so fa measure up to our hopes?

Only a naive optimist can feel that with the organization of UNO, th world has been rendered secure from th menace of future wars. The discussion on the Iranian, Greek and Indonesian is sues have revealed the sharp conflict o opinion and interest between the repre sentatives of Great Britain and those o Russia. No effective conclusion could b reached on these issues by reason of th veto-power possessed by each of th permanent members of the Securit Council. With the world still subject t rival imperialisms and with the UNC constitutionally incapable of imposing it will on any dissenting major power, th peoples of the world are justified in view ing the future with misgiving.

But we must not let discouragemen over present obstacles make us lose faith in the possibilities of achieving worl peace through UNO. Structural defect of the institution can be corrected, and conflicts not capable of immediate set tlement can be resolved over a period o time. We must learn to view the issue of the day in a wide perspective, and no lose sight of their relation to more dis tant goals. The very exhaustion of the nations, which have been drained of so much of their natural and human re sources, fortunately allows us a breath ing spell for constructive effort in behal of peace.

The long - range purpose of UNC should be the establishment of a worl state. By that we mean an internationa government to which the citizens of th constituent nations would owe a direc allegiance, in addition to the allegianc they owe their own states. In that inter national government they would hav specified rights and obligations, an would exercise some measure of direc control. The weakness of any interna

l organization that falls short of this ard has already been demonstrated he brief experience of UNO. At nt the veto power of any one of big three virtually renders UNO tent as an instrument of peace. The tion of the veto power would not ove matters. Only a world state h could rely on its citizens to coop- in enforcing its will even against own recalcitrant national leaders d employ effective sanctions against a t Power without plunging the world war. But it is inconceivable that, such mutual suspicions as at present among nations, they would entrust destiny to a world government.

he possibility of overcoming those icions is not hopeless. As the interna- al agencies of UNO start function- and the nations gear their own gov- ments to these agencies, issues that n insoluble at present may be solved, orld leadership commanding popular niration may develop, and the ap- nensions that now inhibit the surren- of national sovereignty may lose h of their force. The decision of sident Truman to create an interde- tmental committee of government bu- us, to serve as a liaison between our ernment and the various functional ncies of UNO, contains the promise such a development.

Meanwhile, we are beginning to see re clearly the nature of the problems t confront the peace-makers of the rld. The most important conflict that emerged in the present session is the ggle between British and Russian perialism." That, however, is some- ng quite different from the struggle inst Axis imperial aspirations that re- ted in World War II. Neither Great tain nor Russia is motivated by a lust imposing its will on other peoples. Their imperialism is defensive, and arises from fears that are not ungrounded.

Great Britain naturally fears the dissolution of its empire. The British Isles are a highly industrialized, thickly populated area lacking in the raw materials and even the food necessary to the well-being of its population. It is dependent for these mainly on its colonies. That accounts for British anxiety about any development that threatens its control of its sea-routes to India, whether the threat comes from the growth of pan-Arabism or from the pressure of Russia for access to the Mediterranean.

The case of Russia is different. Russia has vast natural resources and plenty of land. It has no need to import food or most of its other raw materials. Its "imperialism" is strategic more than economic. Its few outlets to the sea can easily be blockaded in time of war and be made bridgeheads for invading armies. It is anxious therefore to surround itself with politically friendly states and to insure access to those raw materials that it needs for military purposes and for its industrialization, notably oil. Hence its disposition to dispute Great Britain's control of the Mediterranean Sea and the Middle Eastern oil regions.

But these circumstances can be changed by UNO so as to allay the fears both of Great Britain and Russia. Equitable access by all nations to necessary raw materials is one of the objectives of that organization. The implementation of that objective is the main function of the Economic and Social Council. No doubt the activities of the Council should enable it to find ways by which the British people will be insured of the supplies demanded by their economy without having to exploit colonial peoples or monopolize the trade of colonial regions. In that case the devolution of the anachronistic British Empire might proceed without

hurt to the people of the British Isles. Similarly the attention given by various UNO agencies to problems of security, particularly to the control of the atomic bomb, the drafting of treaties and drawing of international boundaries and the limitation of military establishments, may allay Russia's fears and make possible her internal development without the need for a menacing extension of her borders or "sphere of influence" for strategic reasons.

Meanwhile, the peoples whose governments are represented in UNO must maintain a keen and critical interest in that organization's proceedings. They must remember that it is *their* fate which is at stake. They must seek to understand the problems with which UNO is grappling in order to qualify themselves for reshaping it one day into a world state, of which they will be responsible citizens.

REALITIES AND VALUES

THE LOUIS LAMED FOUNDATION for the Advancement of Hebrew and Yiddish Literature has annually awarded prizes for outstanding literary contributions in those languages. This year it has adopted another project for encouraging Jewish culture. It has decided to offer two prizes of $400.00 each for works written in English on subjects related to Hebrew or Yiddish literature. Translation of Hebrew and Yiddish writings, as well as contributions written originally in English, are eligible for these awards. This is a wise decison. The more the public is made familiar in English with the best products of Hebrew and Yiddish literature, the more persons are likely to be interested in learning to read this literature in the original. It would be a good idea if somebody were also to leave a fund for stimulating creative writing in English on themes related to Jewish life, though not necessarily to Jewish literature.

▼

Hamishah Asar Bi-Shebat (TH 15th of Shebat) has long been the occ sion for tree-planting in Palestine. Th year, in spite of the turmoil in Palesti resulting from Great Britain's policy betrayal and intimidation, the Jewi Arbor Day was also the occasion for t planting of three new Jewish settlemer on land of the Jewish National Fun Two of these will accommodate Je from the Balkans, France and German and the third is being prepared for Je ish soldiers after their demobilizatio May the new settlements take root in t soil of Palestine and flourish there.

▼

A GROUP OF RELIGIOUS PAC fists, incorporated under the title Willia Penn Association, is planning the public tion of an international weekly newspap which will begin to appear some time the summer. Their idea is to take "n tionalism from the news." Now that are immersed in problems of pacificati and reconstruction, the more of accura and unbiased news-reporting about inte national affairs that we can get the be ter. We hope that the expressed intenti to take "nationalism from the new means merely a determination to tre world-issues from the viewpoint of th total effect on human welfare. But if t editorial policy will reflect a prejudi against even legitimate manifestations nationalism, the paper will defeat own purpose. For such a prejudice wou preclude an understanding of why h man societies behave as they do. O cannot reconcile differences without u derstanding them. At any rate, we sh await the new publication with interes

▼

A NEW TRANSLATION OF T New Testament has just appeared af

en years of labor by the American dard Bible Committee, representing Protestant denominations. The pur- of issuing a revised version of the is explained in an introduction as g not merely because there were in- racies in the traditional text but also ause the word of God must speak to time plainly and directly. It must not disguised in phrases no longer clear, idden under words that have changed ost their meaning." We, on our part, e long felt the need for a similar re- on of the standard Jewish translation he Bible published by the Jewish Pub- tion Society. It is replete with un- ranted archaisms. In preparing our Sabbath Prayer Book, we were ed, by the same considerations which ivated the American Standard Bible mmittee, to translate anew into mod- English all the Biblical passages quot- in the text. We did this realizing that those who are familiar with the clas- l English version of the Bible, any arture from the familiar Biblical aseology would, at first, be jarring. to those who approach the Bible for first time, such a version would im- asurably enhance its appeal. And it uld be truer to the original. The He- w authors of the Biblical books did not ect an archaic style; they wrote simply directly for the people of their day.

▼

NOT SO LONG AGO, BRITISH kesmen for the Colonial Office ques- ned whether the Jews of Europe after war would want to go to Palestine. e does not hear that contention now. r now the Jews of Europe can speak themselves. A poll of 1,850 Jews in o D.P. camps in Germany was conduct- by UNRRA for the Anglo-American quiry Committee on Palestine. It re- aled that none desired to remain in Germany, that an overwhelmnig number refused to go to any other European country, and that almost every Jew in both camps wanted to go to Palestine. The UNRRA director of one of the D.P. camps, Harry Lerner, stated that he could not organize the camp on other than Zionist lines. "We tried to organize a boys' club," he said, "with debating, classes, dances, but by the time the third meeting was held, it was a Zionist rally. If we wanted to give an agricultural program, it turned out to be a couple of farmers talking about Palestine. If they sang songs, they turned out to be Palestien songs. If they spoke about trees, it was about planting trees in Palestine." Nor is the interest of European Jews in Palestine confined to displaced persons. At a recent conference of 400 representatives of Jewish partisans in the underground fight against the Axis, a resolution was adopted demanding free Jewish immigration to Palestine.

▼

KINGS MUST BE SERVED. EVEN a "patriotic" boycott must not stand in the way of their getting what they want when they want it. The government of King Farouk of Egypt is all for the boycott of Palestine goods. Even the fact that Palestine Arabs suffer by reason of the boycott must not interfere with that particular demonstration of opposition to the Zionist "menace." But King Farouk likes cheese, a particular variety of cheese. He was exceedingly irked to find it missing from his table. Even the explanation that it was not available because of the boycott did not satisfy him. And so the boycott regulations had to be relaxed to the extent of supplying the cheese the King wanted. Would that the Jews of the diaspora were equally insistent on obtaining some favorite *totzeret ha-aretz!*

Religion and Religions

By MAX WIENE

The Sources of Tolerance in Modern Society

THE idea of tolerance as it has developed from the beginning of the "Enlightenment" in western and central Europe is a product of two factors, political and spiritual. These combined to create societies in which members of various beliefs managed to live at peace with one another. The political factor was the modern conception of the state, which developed in the course of the effort of states to free themselves from ecclesiastical encroachments upon their domain. The spiritual factor was a change in religious faith itself. The collapse of the medieval unity of Christendom resulted, after a long struggle, in the setting up of a *modus vivendi* which granted more or less freedom of religion to individuals within the body politic. And this political measure was prepared and made possible by an increasing philosophical inclination to overlook or even to set aside whatever separated the hostile creeds from one another and to stress an ethical and religious kernel that was supposed to be common to all. That trend reached its climax in Europe by the end of the 18th century. It maintained its sway to a high degree wherever the social and moral values were taken to be the essence of religion. This was particularly the situation in the United States.

However, it is noteworthy that the emphasis on common ethical ideals did not overcome or lessen the variety of religious groups, parties and sects. On the contrary, history shows that freedom of religion favored an ever extending religious differentiation. Each denomination, whether or not its adherents treated tho of other sects with outward toleratio nevertheless cherished the conviction th it alone was in possession of the ultima truth.

The 17th century marks the beginnir of the movement toward tolerance. It h rightfully been called the theological ce tury, because never before nor since h there been so lively an interest in que tions of dogma. Since that period, hov ever, indifference concerning the met physical content of religion has increase from generation to generation among th masses of the western world. It is a mo question whether this trend away fro metaphysics and theology has advance the idea of universalism or whether i tolerance based on religious dogma h not merely given ground to other form of intolerance.

The Problem of Conflicting Religious Claims

Be that as it may, the fact remains th creeds, rites, and all that pertains to t expression of particular religious syste have by no means lost their influence modern society. Though it would see that, in public life, these varieties of b lief and practice do not play a maj part, we are still confronted with t problem: What is the *raison d'être* for variety of sects, each convinced that it the sole possessor of the full truth? F we cannot ignore the practical cons quences of this conviction. It is psychol gically inevitable that he who insists the exclusive correctness of his faith ca not have the same kind of tolerance one who admits and is thoroughly co vinced that there are many equally va approaches to the Divine. The attitu

he former is bound to contain an ad-
ture of "pity" for the "erring" mind,
eeling incompatible with a genuine
cordial respect. Religious tolerance
only thrive if the believer under-
ds that his own faith is one of the
ny roads leading to God, if he is equal-
ware of the human factors that have
t up his conviction as of the Divine
l for which he yearns. To obtain this
ght it is necessary to examine what
y reveals to us about its own true
racter.

Religious Basis for Tolerance

Pietists who strictly observe a religious,
not merely an ethical, law are justi-
in feeling that devotion to God
ans more than doing good to their
owmen. Piety *includes* righteousness.
God, not man is the Being in whom
enters. We trust in Him, not on the
is of any rational demonstration, but
force of an intuition which, in theolo-
al terms is called revelation. Thus our
owledge of God is not like anything
ich we can learn from science or re-
rch. Nevertheless, we are sure that
d exists and presides over our personal
tiny as well as over the course of his-
y. We do not know how to solve the
dle of the universe or of man's destiny;
d's ways are obscure; yet we do not
e confidence in their possessing signifi-
nce. We are certain that what is hid-
n from us is even greater, loftier, deep-
than any idea of the Divine which our
nd can conceive. The concept of revel-
on implies that what has been unveiled
man is infinitesimal in proportion to
at remains concealed. True piety lives
this fertile ignorance, on a permanent
sion between the clarity of our duties
l the mystery of the Divine which we
not penetrate. God remains always as
note from the mortal as He is close
him, but He overwhelms man with awe
and profound respect just because He does not surrender His mystery.

We should not deceive ourselves about this fact. What is genuinely religious in religiosity is not its humanizing and moralizing influence upon those devoted to it, but the deeply rooted certainty of a mysterious Power and our attempt to enter into relations with it. To define that Power by means of reasoning would be tantamount of destroying its effect on the heart of man, for it would imply treating God and the world on the same level, comparing things that, in their very nature, are incomparable. What can we really do for God, how can we serve Him? Do we not feel that worship and prayer, rites and cultic observances express merely the human side of our relationship to the Divine, that the devout spirit takes to them and insists on them, because it cannot enter the holy of holies? The greatest religious personalities have always made it clear that their experience of communion with God, far from solving the riddle, only deepened it. If belief in a transcendent God were lost, piety would wither and eventually die.

What then is the "truth" of any definite religious system? We know that all our acts and thoughts regarding the Divine are but attempts we human beings make to interpret God and His will for us. And since principle dictates that God's will remain essentially hidden from us, we can never boast that we hold the entire truth in our hands. That would be a contradiction in terms. The first duty is humility, based on the certainty that no effort to make the Divine speak in articulate clear words can be successful. Thus we should be careful not to mistake the human conception of the Divine word for its ultimate meaning. Orthodoxy in any faith errs in that it holds what is conceived as the earliest and original ex-

planation of God's revelation to be valid once and for all.

An unprejudiced insight into the nature of our religious experience should help us in dealing with the question of tolerance. The coexistence of different systems of religion does not violate the principle that there is only one truth. This follows from the fact that precisely the pious spirit is aware of its inability to comprehend the Divine in all its glory, that whatever man does, thinks and believes is nothing but a weak expression of his yearning for God. Thus the duty of tolerance is established purely on the basis of the religious consciousness itself, not on practical considerations, which one group of people may recognize and another reject. For we realize that what distinguishes the various system of faith from one another cannot be a definitely right or wrong attitude towards the Holy, but only different attempts to approach the Divine, which remains beyond our understanding. Men who differ in natural dispositions and gifts, history and fate, proceed from different directions. They cannot act otherwise. Yet, if they reflect upon their behavior, they must admit that, as human beings, they are excluded from the full possession of the truth by the very nature of that truth.

The Human Factor in Religious Experience

Now we find that particularly the Biblical religions have developed an exclusivism of extraordinary severity. That means that each of them claims the sole possession of the ultimate revelation and the sole authority to interpret it. Judaism, by its theory of the *Bene Noah,* acknowledges that men can be blessed with salvation though they stay outside the Sinaitic covenant. This magnanimous doctrine no doubt influenced the formulation of a "religion of reason" in the era of Humanism which in turn gave rise to the enlightened idea of tolerance. We have, however, seen that, wherever reason became the chief source of faith, the very essence of religion languished and was finally lost. Creeds and symbols, expressed in rites and ceremonies, appear indispensable if the belief in the Divine, in the truly supernatural, in a mysterious world beyond our reason, is to be maintained. Nevertheless, we should not, on that account, fall victim to the opinion that any dogma or observance has been revealed that it is more than a human approach to the unapproachable. By treating these approaches as dogma, we imperil genuine religiosity and we also tend to disdain or to condemn those who differ from us in their religious attitudes.

We ought, therefore, wholeheartedly to recognize and stress the human factor of interpretation and explanation in the religious life, without yielding to the tendency to destroy the truly Divine as we have experienced it. In clinging to our inherited faith we do not imply that any other is wrong, but we are certain that what *we* have been taught for generations to accept as a way of life pleasing to God is adequate *for us.* It is not the faithfulness to "our" God that makes us worship Him in the manner our fathers did, but it is the allegiance to our fathers and the tradition they bequeathed to us that primarily makes us adhere to our religious communion. The religious group, or, in the case of Judaism, the people into which we have been born affords us the sentiments and emotions on the basis of which we are able to lift up our eyes to God. He becomes "our" God because we are what we are. Religiosity is not shaped by nor exhausted in the conviction of the individual, detached from the particular society, but society prepares its members for a piety which has its deep roots in

ɔmmon history. Were a creed com-
ile to scientific truth, a religious way
ing to a demonstrable ethical mode
havior, then it would make sense
he followers of different beliefs to
ss their questions and try to convince
another of the superior validity of
own tenets. However, as a rule, we
our strength and our enthusiasm
the pious experience of our own
munity, and the most radical reform-
e inclined to justify their innovations
racing them to ancient authorities
e ideas have presumably been mis-
rstood.

eligion started with the human in-
etation of what was felt by the re-
ized spirtual leaders of a community
e Divine revelation; it has developed
he continuous reinterpretation of the
ude of the ancient authorities. Yet it
particular society — for Judaism, the
sh people — which is the bearer of
religious history and its shaping
t. A clear insight into the nature of
ion thus resolves the apparent para-
which has for so long seemed to in-
in the idea of religious tolerance and
ause the utmost confusion. Under the
udice that only by reason of stub-
ness and perversion of spirit can peo-
be blind to the blessing and the
ation brought by the "true" faith, a
ere and unreserved understanding be-
en religions is virtually impossible.
after-effects of this prejudice are still
strong even in many of those who do
cling to a dogmatic creed and who
a considerable role in the school-
of the Christian youth. From this
ce issues the zeal to convert Jews,
ch in our days is reawaking in ecclesi-
al circles and is responsible for
anging a great many orphaned Jewish
dren in devastated Europe from the
and community of their slaughtered
nts.

Re-education for Religious Tolerance

One cannot expect a sincere and respectful goodwill to unite men who, in the depth of their hearts, are convinced that their fellowmen are wrong, and that on the most important and decisive issues. It is the misinterpretation of what is meant by true religion which has led to that pernicious error. We must train our religious consciousness to distinguish between the experience of the Divine and the necessarily subjective purely human expression in which we couch that experience. Otherwise we would be constantly threatened with a recrudescence of the evil effects of exclusivism; piety then, far from reconciling men and bringing about a united mankind, would rather split up humanity and make for discord. We can be educated to recognize the right to existence of various civilizations, of essentially different national arts, literatures, even political constitutions and social orders. We can be made to see in this variety a manifestation of the wealth, the many-sidedness and colorfulness of the human race. We would then not even think of tolerance because the question of right or wrong as applied to specific religions would have lost its meaning. But whenever systems of faith claim that their respective creeds and symbols are as firmly validated by Divine revelation as the religious experience itself, then they must of necessity challenge all other systems as their rivals. The tolerance of the true believer is then no more than silence; it cannot be a respectful attitude to a faith which from his premises is untrue, and violates God's revelation to his "chosen ones."

A satisfactory solution of our problem is only possible if and as far as we penetrate to the full meaning of religiosity. If we were to equate religion altogether with ethical living and overlook what transcends this component, then it is clear

that all the difficulties created by the coexistence of various forms of belief, would, indeed, ultimately disappear, but so also would religion itself and those values which inhere in the religious experience. The variety of religions is, however, based on those human factors which shape our specific expressions of the approach to the Divine. If we misunderstand this, if we take what is human for Divine, and dogmatically insist that the evident manifestation of our mind is a revelation from God, then intolerance and, at times, even fanaticism will be the unavoidable results. Various systems of faith, like various civilizations, possess an equal right to exist and to be recognized and respected. That is not only true for the observer, the historian who looks upon them from without and does not id tify himself with any one of them; it also true for the religious man who convinced that *his* way to God is the o one possible *for him*. Unrestricted rati alism fails to recognize the unique ch acter of the spirit of piety, which can give up the endeavor to break throu secular life to the sphere of the Divi Dogmatism and orthodoxy err in faili to do justice to the well founded d mands of reason. A humble, but cle insight into the true nature of religic experience is able to distinguish betwe its two component factors, the hum and the Divine. By conceding to the fo mer that to which it is entitled, men c profess different religions and simultan ously further the unity of mankind.

What Is a Congregation?

By S. H. MARKOWI

WHAT is a congregation? Why does it exist? What are the functions which it is expected to perform and what are the benefits to which its supporters are entitled?

Organizations come into being as a result of agitation. An individual or group of individuals will, by exerting sufficient energy, enthusiasm, and effort, bring into existence an agency intended to serve a distinct purpose. In many cases much or all of that original purpose is ultimately lost sight of; and the agency seeks to find new justification for its existence. Its own momentum will often carry an organization along for a considerable length of time. Frequently a revolt will impel an institution to self-analysis and cause a remodeling of its original purposes and a refashioning of its means and methods.

What is a Jewish congregation? Why does it exist? Who are the supporters and why do they support it? What do th give toward its maintenance and what they receive in return? Every organiz tion can profitably ask itself such que tions at periodic intervals. Change in h man life occurs daily and the organiz tions which serve human needs must u dergo equivalent change, if they are justify their existence. Too often are i stitutions allowed to become masters r ther than servants. They are more inte on their own preservation than they a on their usefulness to their constituent

The Reason Congregations Exist

A congregation does not exist primari to preserve Judaism. The great ideals our prophets and preachers, the lof teachings of our seers and sages will co tinue to be the priceless possession of t human family. No tyrant can destr them. "The grass withereth and t

r fadeth, but the word of our God reth forever." Similarly, the Jewish ition will survive even if every Jew d disappear. It is too much a part e deathless heritage of human exnce; it is too intimately a portion haps the major portion) of that coln of ideals and principles which we civilization and which will eventubring "harmony into nature and e to the heart of man."

Jewish congregation exists to serve . Since there is no ecclesiastical auty in Israel, a congregation is the t result of interest and effort on the of Jewish individuals in any locality. stian denominations have been known ubsidize a church for years; home ions constitute an essential item in budget of many, if not most, Proint churches. Among Jews such a ept has a foreign sound. Each comity is expected to support itself. If s in any locality are ready and willto maintain an organization, it is ased that they will, of their own initiabring it into existence.

What service does a congregation per- for Jews in any given place? The wer to this question is determined in e part by the degree of attachment he membership to the basic purposes which the congregation exists, and it urs all too frequently that the primary ification for congregational existence ompletely lost sight of. The personal the petty are many times given prefnce over the genuine purpose a congation is intended to serve. In our sent set-up, the whim and caprice of individual or group of individuals can ify the most approved congregational gram.

deals are empty vaporings until they clothed with flesh and blood. Too ny Jews are vociferous in their protesons of loyalty to Judaism, but negligent in their application of those principles they so ardently profess. And, too, many secular Jewish organizations are perfectly willing to sell Judaism at cut rate. They advertise far more than they can deliver; they claim to offer much more than they possess.

The synagogue was, is, and always will be the primary reservoir of Jewish values, the basic institution for the preservation of Jewish morale, the principal agency by means of which Jews are enabled to lead a reasonably normal and wholesome existence in a non-Jewish and often hostile world. No other institution, whether secular or semi-religious, can, with equal justification, make the same claim. But congregations are subject to human shortcomings. And a congregation can very easily be made to serve other ends than those for which it was created. Hence, it is profitable for every congregation at periodic intervals to review its policies and programs and determine wherein it has failed, in what measure it has succeeded, and in what way it can be made a more useful instrument for wholesome living. Perhaps it is no accident that in many cases annual meetings are held immediately after the High Holy Days; and in many others early in the month of January.

Importance of Defining Aims of Congregations in Constitutions

A constitution is a revealing document. The United States Constitution deserves encomium because its purposes are clearly and unmistakably set forth. The same cannot be said of the constitution of many a Jewish congregation. Brought into existence by unanalyzed enthusiasm or unexpected anti-Semitism or undue optimism or for any one or more of several causes, the purpose which can alone give meaning and direction to the organization was never clearly set forth.

Orthodox congregations have been metamorphosed into Conservative or Reform; emotion reigned supreme and no permanent policy was fashioned, no guiding principle was formulated. Thus, many congregations simply drift along on the momentum generated by that early enthusiasm.

In 1848, the first congregation in Indiana was incorporated. The preamble of its constitution stated clearly the purpose which animated the founders. Those pioneers with their German precision declared in the language they had spoken as children that, since they had come to this country to seek freedom and were without the "comforts" of their religion, they had decided to band themselves together into the "Society for Visiting the Sick and Burying the Dead," *Hevrat Bikkur Holim Ukevurat Metim.* If, in the 97 years of its existence the congregation has at times departed from the purpose which impelled the founders, it was not due to their lack of intention.

How many congregations today have as clearly defined objectives? Hundreds, indeed thousands of them have made their appearance in America since that time. How many knew from their inception, with similar precision and incisiveness, why they were being created? And how many today are charged with any degree of that religious current which is registered in a clear formulation of their justification for existence. The constitution of many a congregation is different only in terminology from that of a social club.

The duties of officers, the method of induction into membership, the procedure for annual or semi-annual meetings, the functions of various committees, and similar matters are clearly set forth. But the centrality of the syngagogue in Jewish life is not mentioned; the essentiality of religion as the indispensable condition of a wholesome Jewish existence is co spicuous by its absence. And, most imp tant of all, any intimation of a plan implement religious ideas in the daily l of the membership seems almost delib ately avoided. If religion is to enj the place of primacy so often claim for it in Jewish life, why is the docume which serves as the foundation of t congregation's activities so devoid of r erences to the relationship between re gion and Jewish life. To speak of the i portance of religion for Jewish livi and at the same time to pay no attenti to the unrelatedness of religious instit tions to the everyday existence of th constituents verges on the hypocritical.

What should a congregation's cons tution contain and what should be t governing principles by which a congr gation, whether Orthodox, Conservati or Reform lives, moves, has its being a claims continued support? There a many non-religious organizations in Je ish life. Their aims are set forth rath clearly, and usually include one or mo of the following:

To conduct fund raising campaigns f local, national and overseas Jewi causes.
To promote Zionism.
To safeguard Jewish rights.
To promote a spirit of tolerance a good will among all peoples in a cord with American ideals and pri ciples.
To coordinate Jewish activities.
To arbitrate Jewish disputes.
To combat racial and economic disc mination.
To conduct surveys and studies of Je ish organized life and activities.
To develop community leadership.
To foster a fraternal spirit among Je

All these organizations proclaim de nitive aims. Why are congregations

ward, so hesitant not only in making
n their objectives and defining them
nstitutions, but also in making them
ll in the life of their members? All
above mentioned aims are worthy
eminently useful. The organizations
aiming them have their place in the
rican Jewish scene. But they cannot
as substitute for the synagogue;
their aims must not supplant those
congregation, an institution which
be conceived as a unit of the Syna-
e or *Keneset Yisrael.*

Objectives of the Congregation

ne objectives of every congregation
ld be clearly and unequivocally set
in some such manner as the follow-

o enable Jews to lead a normal, wholesome existence in a non-Jewish world.

o provide the opportunity for public prayer according to patterns which, while traditional in content, satisfy the need for devout worship of a modern congregation.

o provide stimulus for and instruction in private prayer as an instrumentality for wholesome Jewish living.

o offer instruction to both adults and children not only in the manner and method of Jewish living in the past, but in the most satisfying type or types of Jewish living in the present.

o cultivate means and method for experiencing Jewish values in modern life.

o provide democratic procedures and processes for determining the most efficient patterns for Jewish existence in the modern world.

o unite its members in a fellowship of religion under the inspiration of Israel's past with the view of evolving toward a promising future.

To provide those primary group relationships which are essential to wholesome Jewish personality.

Each one of these general aims can be broken down into more specific objectives. The term *prayer* is here employed to include all manner of ceremonial observances. The term *instruction* as here utilized means not only book learning, but the whole process by means of which the material of everyday experience is analyzed, experimented with, enriched and controlled. The means for successful Jewish experience can include everything from the Torah and the *Siddur* to recipes for festival dainties and guides for determining the degree of participation in civic efforts and activities.

The life of every American Jew is a complex of multiple interests and endeavors. The measure of personal success should be the attainment of a personality in which each interest yields its maximum benefit without detriment to the whole. That Jew is a success who has evolved through trial and error a pattern of daily experience which is at once thoroughly Jewish and thoroughly American.

A congregation is a specific organization with a definite purpose. There is no reason for inaccuracy or vagueness in the formulation of congregational policy. It is an institution, religious in character and Jewish in its objectives. Every constitution of a congregation should reflect these characteristics. To enable Jews to achieve success as measured in terms of maximum fulfillment of their Jewish and American interests is the sole justification for any claim that a congregation may have for support. A Jewish congregation is an organization of Jews who derive from it intangible benefits which cannot be obtained elsewhere, and who give it moral as well as financial support, lavishing

upon it their affection and devotion and deriving from it the necessary stamina and stability to endure the shocks of existence.

Implementing the Objectives

That congregation is a sham which is supported principally by "once a year Jews." No congregation should sell seats for the High Holy Days. To make of our ancient and hallowed institution the equivalent of a theatre is sacrilege, a *hillul hashem* than which none is more destructive of genuine Jewish values. Rabbis are not actors and choirs are not opera companies. The synagogue exists for 365 days a year. Its product is of value to every Jew every day of the 365. The attempt to make two or three days the exclusive conveyors of its sacred influence is to nullify the purpose and to desecrate the program of any congregation.

The constitution of every modern congregation should contain a statement of purpose like the following:

"To make effectual in our lives those lofty principles which constitute the substance of our heritage, we do hereby unite to constitute a congregation and pledge our support and devotion to its policy, purpose and program.

"Recognizing the importance of primary group relationships in the development of wholesome Jewish personality, we agree to seek in organized congregational procedure the necessary guidance in leading a satisfying Jewish life in the modern world.

"We believe in Judaism as a way of life and dedicate ourselves to its incorporation in our lives. We agree to assume those obligations which are assigned to us individually and collectively and to perform those duties which the maintenance of the organization makes imperative."

A congregation is not a club. It is not only an agency for recreation or edu tion or social satisfactions; it is all th and much more. Its aim is to unite Je into a fellowship where the warmth a intimacy so essential to normal behavio generated. Thus recreation under cong gational auspices is as desirable as Scr ture reading. The education of adults well as children in the difficult busin of Jewish living involves every phase human experience.

A congregation justifies its existen only to the degree in which it mak possible a program so conceived and op ated. The primary emphasis in the a tivity of every congregational committ should be this purpose to provide t facilities for a satisfactory existence Jews. The officers should be morally r sponsible for the performances of th duties; and failure to take seriously th responsibilities should be summarily de with. And members should be made realize that their affiliation with the co gregation is contingent upon their loya to its program; that no deadwood w be tolerated; and that, in their own i terest, it is desirable that they either ta seriously their attachment to the co gregation or sever all connection with

In large cities it may be possible limit membership geographically. Ev with modern efficiency in transportati distance is a deterrent to fellowsh Children feel much more closely tached to a religious school if it is wi in walking distance of home; and adu likewise find proximity an advantage. T recreational center is of far greater va to young and old if it is regarded as p of the home neighborhood. A synagog miles away cannot possibly have the sa hold upon the affections and sentime of its members, nor contribute in same degree to their moral and spirit welfare, as can a synagogue which is ri around the corner from home.

even if geographical limitation be impossible because in some the Jewish population is sparsely uted over a wide area, limitation basis of likemindedness, is not ne- y so, and this limitation is essential effective functioning of a congre- The members should be animated one sacred purpose to make Juda- erative in their lives. To this pur- hey should rededicate themselves rly with appropriate ceremonies.

ocrisy is a harsh word. Yet it is dably applicable to the behavior ltitudes of Jewish parents whose ess to have children *bar mitzvah* or med is pathetic, but whose genuine on to the purpose for which con- ion or *bar mitzvah* exists is negli- To make children vow allegiance eligion or ideal to which their par- pay only lip service is manifestly . A congregation should make de- s upon its members; not merely for money—how insignificant!—but for hearted devotion and genuine at- ent to the purpose for which con- tions are created.

ere should certainly be a limitation e size of congregations wherever the unity is large enough to make this a problem. How utterly impossible is a fellowship of five or six hundred members. The synagogue in the past was the poor man's club. To it the average Jew went for comfort, stimulation, instruction and social satisfactions. That purpose is still valid and desirable, and a congregation justifies itself to the degree in which it is in the service of that objective. Fellowship is impossible in a crowd. Only in face-to-face relationships is it generated.

Even a congregation of 200 families will invariably break up into small groups, but as long as it is possible to unite the groups so long is the congregation effectual. Indeed a certain amount of competition between groups is wholesome. But the total should constitute a unit, a unified, well knit community of interests and endeavors for successful Jewish living.

Only thus will a congregation justify its existence. Neither size, nor wealth, neither the prominence of its rabbi nor the extent of its recreational or its educational program is the ultimate criterion determining the congregation's usefulness. It can genuinely fulfill its mission only when it serves as a "pillar of cloud by day and pillar of fire by night" for its constituents.

Thou Worm Jacob

By David Polish

THE PILGRIMS

l-fed, rosy-cheeked Pilgrims landed at Plymouth Rock
spirators from England converged on the American coastline.
e was an Exodus from Europe, and it brought on the Revolutionary War;
e was something afoot, all right.
y else would men sell themselves into servitude to buy passage across?
ebody was behind this, you can bet on that.
kes organization to charter boats, lay up supplies, hire crews.

What right did they have to get out of Europe,
Seven hundred fifty thousand of them in a hundred fifty years?

Charles and Mary Beard explain it this way:
"The years of the great migration were marked by international war,
Civil war, religious controversies and persecutions,
Political disputes, displays of royal despotism, and social dislocation
Accompanied by growing poverty and barbaric laws against the poor.
By the beginning of Elizabeth's reign England was swarming
With 'free' men and women, hunting in the streets and highways
For employment or begging for charity.
Cruel laws were enacted against them.
They were harshly punished for begging, driven into poorhouses,
Or forced to labor at anything they could find to do
At wages fixed by Government officials.
Their plight was nothing short of horrible.
Everywhere even fathers and mothers who earned a fair livelihood
Could see their children had slight chances of getting along.
When the cry that land was offered to immigrants in America
Rang through the streets of English towns,
It awakened in the imagination of multitudes a dream
Of liberty, security and advancement such as had
Never before come to toiling masses in the Old World.
The motives provoking men and women to brave the perils of the sea
In slow-sailing vessels overcrowded with passengers, and to risk their lives, were
A desire to get away from the endless wars and conflict in Europe
A resolve to flee from the snatching and selling of men for service in the armie
kings,
A longing for honest work and better homes for themselves and their children
An eagerness to escape religious persecutions and to found communities
In which they could worship God in their own ways.
It follows that there was something in the spirit of the men and women
Who voluntarily made the break, a force of character not simply determined
By economic, political, or religious conditions—a force that made them different
From their neighbors who remained in the turmoil and poverty of the Old Wo

Yet when they went no one detained them, though they were subjects,
Not stateless and displaced and no one mocked their wretched lot,
Nor tearing at their entrails, feigned wonder that they shrieked.
Well-fed and rosy-cheeked—but Cromwell, he could go
When things looked black and he despaired of victory.
What sinister powers spirited him aboard a vessel
Bound for Connecticut, and what scheming men prepared a retreat
In Saybrook whither he was bound, until, when fortune turned,
His ship was overtaken, and reascendent, he hurried home?
But we who know Hell intimately must also know
The hell of exile to which bitter men consign us with a sneer.

THE MORGANS

u, too, are the slaughterers. Gas chambers, furnaces
ap factories and mass graves are not in your line.
- you are in on the job, in on the kill.
u would not kill the millions dead but you would let them die.
u are in league with the enemy you destroyed.
u would rather suffer his victims to die than to escape.
tria, Struma, Eritrea, Palestinian concentration camps,
ey are eternal monuments to your unspoken pact with the enemy.
u Christian gentlemen, who shrink from criminal complicity
t set all crime in motion with "The coast is clear."
nd now when death has gorged itself, you deal out clean, unsmelling death,
ke menials in a slaughter house who have no part in butchery
cept to keep the cattle from stampeding and to sort their severed limbs.
eak out, you who speak with scented words
nd tell us what we know you want—our disappearance from the earth.
en we shall know for certain that you are
ne timid brothers of the brutal beasts
ith whom you struggled but not on any account but yours.
at you would have us perish is clear enough.
our sole preoccupation is how to deal out death and yet to be absolved.
ow to hurt and yet not leave a mark,
y taunting us into frenzy, by thwarting us into madness,
y outraged cries against us for crimes you have incurred.
our sordid game—to wound us with your insults, and then retract,
ike a serpent withdrawing its fangs after it has plunged its venom.
ow that you have your will on us, you point to your handiwork in derision
ike obscene urchins who taunt the cripple they trip up.
e are the beggars, madmen, bitter, sharp, and cunning,
ellers on the black market, trading blankets for bread.
ou would rather have it thus, to justify your malice
y pointing to our degradation, fashioned by your practiced hands.
there be sowers of the seeds of other wars
hen you are the sowers. If there be plots afoot
hen you are the plotters. The criminal cries "Thief!" as he escapes
hrough a bewildered mob. The seeds of war are being sown
nd plots are being hatched. And we, once more outrage the world
ith warnings, tested endlessly, but never heard.
hoever breaks his trust with us serves notice that
e means to break his trust with all. How many Coventries must there be
efore the lesson of justice undivided, unrestricted, enters your souls.
hoever leaves us wounded and reviled
alls down upon the world the vultures and the wolves
ho battening on us will roam afield for fatter prey.
this be sowing seeds of war, we sow them.

THE RESURRECTION

One day they will assemble in the valley of bones—
Ashes sifted out of furnaces, vapors from Luneburg,
Parchments from some fiend's books, cakes of soap—
Half-formed embryos, screams still heard in nightmares.
God will breathe upon them. He will say, "Be men."
But they will defy Him: "We do not hear you. Did you hear us?
There is no resurrection for us. In life it was a wondrous thing
For each of us to be himself, to guide his limbs, to do his will.
But the many are now one. Our blood has flowed together,
Our ashes are inseparable, our marrow commingled,
Our voices poured together like water of the sea.
We shall not surrender this greater self.
We the Abrahams, Isaacs, Jacobs, Sarahs, Leahs, Rachels
Are now forever Israel. Almighty God, raise up a man
Who will go peddling through the world. Let him gather us up
And go through the world selling us as trinkets.
(Perhaps thus we may get out of here and find sanctuary
In those Christian lands where there was no room for us in the flesh.)
Let the peddler sell us cheaply. Let him hawk his wares and say
'Who will buy my souvenirs? Little children done in soap,
A rare Germanic parchment of the greatest Jew from Lodz.'
Men will buy us and display us and point to us in pride,
'A thousand Jews went into this and here is a rare piece
That came all the way from Crakow in a box car.'
A great statesman will place a candle at his bedside.
It will burn but never be consumed.
The tallow will drip with the tears we shed
And it will glow with the souls of our children.
They will put us in the bathrooms of the United Nations
Where diplomats will wash and wash their hands
With Polish Jews and German Jews and Russian Jews.
Let the peddler sell the box of soap that once was buried
With Kaddish and with Psalms by our brothers.
Let him sell it to a German town. The people will display it
And take pardonable pride. For it is 'Tortzeret Ha-aretz,'
The authentic product of German industry and resourcefulness.
Some night the statesman will blow upon the candle
And it will not go out. The souls of little children will flicker and flicker
But not expire. Some day the diplomats will wash their hands
And find them stained with blood. Some day the citizens of the
German town will awake to find their houses reeking
With all the vapors from all the concentration camps,
From Hell itself, and the stench will come from the soap box.
Then they will all rise up, statesmen, diplomats, citizens
And go hunting for the peddler. 'You who disturb our rest

our ablutions, you who haunt us with your souvenirs
who prick our conscience, death upon you!'
shall take him and his kinfolk and his people,
housands and tens of thousands
shall burn them in furnaces and flay them with whips.
the peddlers shall never cease from the earth
the candles die out and the soap melts away."

CORRESPONDENCE

re on the Question of Kashrut

do you answer so evasively the Lieu- question regarding the observance of ary laws? You have been bold in chal- other features of Jewish thought and . Why are you reluctant to follow the the prophets of Israel in ancient times e reformers of Germany and America nt times. Why not consign this ana- ic ceremonialism to the discard?

our answer to Lieut. H. S. you sanction nal dietary regulations as a means of entification with the Jewish group and al aims." Surely, you do not believe *shrut* functions as a symbol of "dis- l loyalty to the Jewish religion."

ally the casual or half-convinced ac- e of the authority for *kashrut* observ- likely to distort and misrepresent the l values of Judaism. The insistence *kashrut* observance has the effect of g confusion and uncertainty among people growing to maturity in the Amer- nvironment.

y "keep" kosher at home, they eat when they go to restaurants. To my per- knowledge as a Chaplain in the Army, ninety-five percent of Jewish G.I.'s with hodox background, were quickly adjust- the Army's non-kosher diet. It was simple sy for them. The taboos of childhood o longer operative in the Army.

e of the Chaplains, having succumbed lure of *terefah* found their "religious" tions tumbling about them. What a In their theological training traditional *t* had been confused with ethical heism.

one Chaplain said to me, "I cannot re- o my congregation in my present state d. I know the difference between funda- ls and non-essentials, today. Unfortun- the observance of *kashrut* is still a ' in Conservative circles in America. I be ostracized if I told my conrgegation ny colleagues in my conference that I er *kashrut* to be nonsensical and val- "

"In the Army I have been eating what everyone eats and I am none the worse for it, physically or spiritually. As a matter of fact, I am better for it because I have been privileged to enjoy the companionship of my fellow officers at the mess. . . . I have had an awakening, my friend, but millions of our co-religionists are still living in the middle ages, in self-imposed exclusion, bound and restricted by ancient superstitions and taboos."

This Conservative Jewish Chaplain and a number of his colleagues are leaving the rabbinate.

Editors, you do not seem to be lacking in courage in your attempt to "reconstruct" Judaism. You have revised your traditional liturgy. You are presently campaigning against the doctrine of the chosen people. Seemingly, you do not shun controversy or fear the abusive criticism of your orthodox colleagues. Why then (I ask this question most respectfully) do you falter, adding confusion to confusion, in your answer to the questioning lieutenant? I think he deserves a better break, as we say in the Army, and so do the thousands of others who seek guidance and instruction.

Our Orthodox and Conservative young Jews and Jewesses are waiting for the word to free them of superstitious fears. They are psychologically prepared to break away from the complicated and burdensome and mysterious customs which relate to *kashrut*.

If you and your colleagues in the Conservative wing will face the issue squarely you will perform a double service for our people. First you will raise Judaism far above the *kashrut* level. You reach those whose Judaism and Jewishness center upon ritualistic and ceremonial observance, mainly. Second, you will restore consistency and forthrightness to men and women who are confused and bewildered, like the young lieutenant.

As a matter of fact, you will perform a third service. You may be able to retain in the ministry of Israel these disillusioned young Rabbi-Chaplains who are forced, under present circumstances, to leave the rabbinate. They and many tens of thousands of Jews and Jewesses who have broken with the *kashrut* tradition are not going to reaffirm their allegiance

to traditional observance. "All the King's horses and all the King's men cannot put Humpty-Dumpty together again." These young people are through with the kosher business, for good.

Your letter to the young lieutenant reveals that you have no firm convictions on the necessity for observance of *kashrut*. The ambiguity of your words and arguments hardly conceals your uncertainty and perplexity. I invite you to take the next obvious step.

Write a letter to the lieutenant, to the disillusioned Chaplains, to the tens and hundreds of thousands of Orthodox and Conservative brethren who are perplexed in greater or lesser degree and tell them frankly and honestly to stop worrying. Make them to understand that what a Jew eats or does not eat has nothing to do with his religion.

NORMAN M. GOLDBURG,
Rabbi, Congregation Israel,
Brockton, Mass.
Former Chaplain, U. S. Army.

We have not sought to evade a frank answer on the question of *kashrut*. If we have not been as explicit as Rabbi Goldburg would like, it is because we have not had the opportunity to explore the subject of *kashrut* beyond the following propositions: (1) that, regardless of their origin, the dietary laws have value, a value that is independent of their being conceived as divinely revealed or as exerting any specific beneficial influence on our bodies or souls, (2) that there are certain disvalues, varying with circumstances, which likewise attach to the observance of the dietary laws, and (3) that these values and disvalues must be weighed, one against the other, in determining under what circumstances traditional restrictions should be maintained and under what circumstances they should be disregarded. The fact that there is a considerable area of doubt and indecision does not arise from a desire to evade the issue but from a desire to do justice to all factors that should determine it.

Though some of the dietary regulations have specific values, we shall discuss only the value of *kashrut* in general. That value, which is responsible for the tenacity with which Jews have clung to it, lies in the fact that it is a means of our identifying ourselves with the Jewish people. It is a particularly effective means because it is linked to a vital organic need. A man may easily lose the habit of attending synagogue, of daily prayer, of *talmud torah*, of going to Jewish meetings and contributing to Jewish causes, but he will not give up the habit of eating. If one lets his choice of diet be affected by his being a Jew, he thereby registers his intention of remaining one. *Kashrut*, moreover, keeps the Jew aware of his Judaism without the aid of anti-Semitism; it does not associate that awareness with an imposed inferiority but with a voluntary and loyal acceptance of Jewish status. In a situation in which it is so easy for a Jew to forge long stretches of time that he is a Jew observance that reminds him of the fact e day of his life should be lightly consigne the discard.

There are, nevertheless, disvalues to the servance of *kashrut* which need also to be t into consideration. Most people must many of their meals away from home they cannot count on having a kosher re rant in the vicinity. Moreover, to avoid, in the home, the use of all food that has processed outside of the home, except has been prepared with a strict regard to ish dietary regulations, would mean that Jewish housewife would have to forego the advantages of mass-production method preparing food and remain a housedrudge able to avail herself of the cultural op tunities afforded by the modern emancip of woman. But, above all, strict confor with the laws of *kashrut*, would impede no social intercourse with non-Jews, perpe misunderstanding, and create a ghetto.

The desirable middle-of-the-road positi then one which would have us observe as r of the traditional dietary regimen as w insure the retention of the values of *ka* while avoiding the disvalues. Once one b away from the notion that the dietary are "divine law," there is no inconsistenc observing some of them and discarding ot or in observing them under some circumsta and not under others. Just where this go mean lies will vary under different condit It is reasonable to adhere to more of traditional prohibitions where one is fre choose one's own menu than where, as in Army, such freedom of choice cannot be g It is also reasonable to make a distin between food served in one's own home food served in the home of a Gentile, w one's observance of *kashrut* would emba one's host. If Reconstructionism has not mulated exact rules but merely suggested teria of evaluation in regard to *kashrut*, is in line with the whole policy of Recons tionism which refuses to recognize ritua servances as subject to law but as form voluntary religious self-expression. We not treated the problem of *kashrut* at all ferently than we have that of the prohib of work on the Sabbath.

No doubt we would seem more "courag to Rabbi Goldburg, if we said, "Give *kashrut*," or else, "Observe *kashrut* to letter." Unfortunately, the former att would demand a denial of values tha clearly recognize and the latter a deni disvalues that we recognize no less clearly must, therefore, not permit ourselves t brow-beaten by critics who demand a cat cal "yes" or "no" as the only answer tha satisfy them.

EDITO